Lutheran Herald

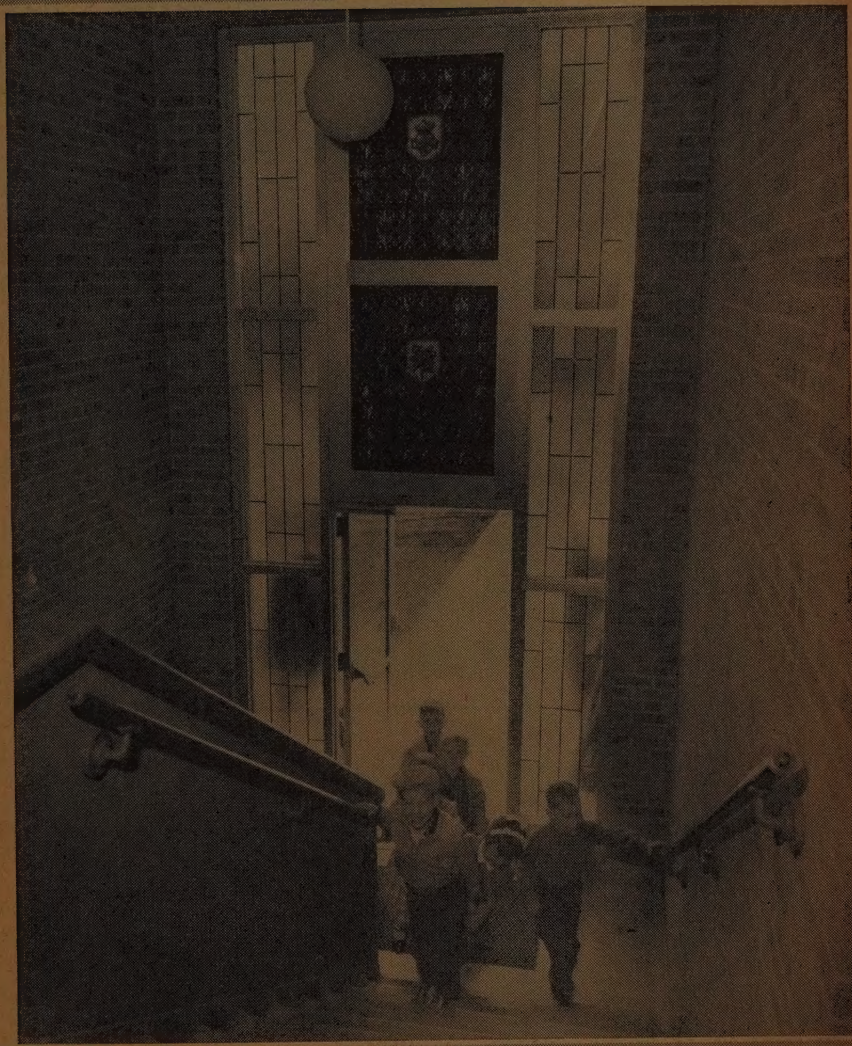
May 26, 1959 • Vol. 43 • No. 21

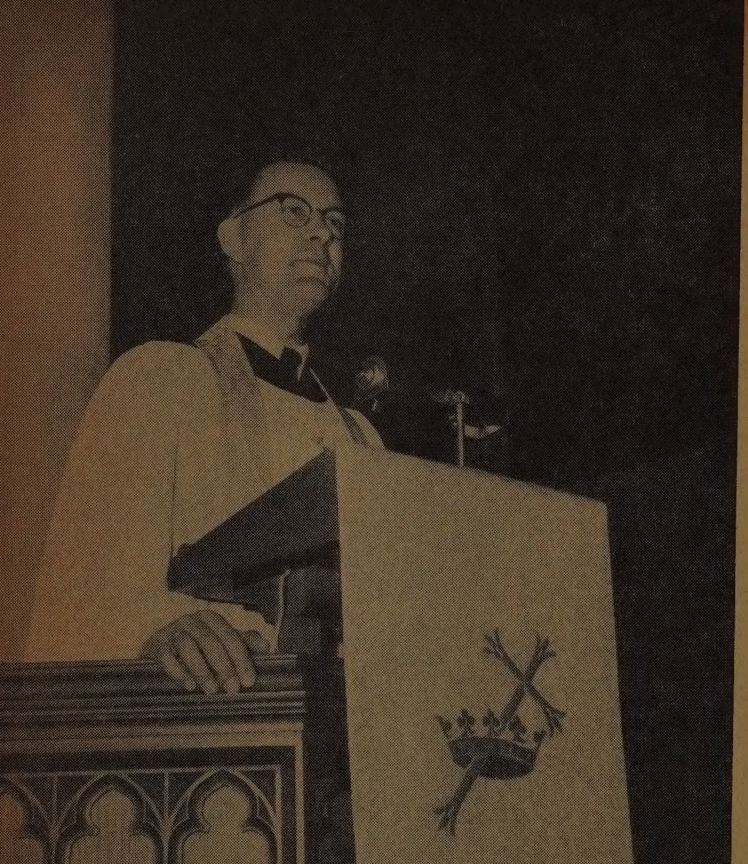
LUTHERAN
LOGICAL SEMINARY
THE LIBRARY

is is none other
han the house
of God,
nd this is the
ate of heaven.

Gen. 28:17

(See page 21)





Full churches, baseball, supermarkets impress a Norwegian exchange pastor who co

I

What does a Norwegian cler
think of American church life
serving a year in a congregat
The Evangelical Lutheran Chu
an exchange pastor?

The Rev. Enok Adnoy, 37, w
had this experience, is imp
amazed, and thrilled—to use hi
words.

He is "impressed" with the f
liness and helpful attitude h
found everywhere since comi
Our Redeemer Lutheran Chur
Minneapolis.

He is "amazed" at the quali
the ELC home missions and e
tion program he has observed.

And he is "thrilled" to fi
church filled twice every Sunday
ing as it is at Our Redeemer.

Easier in U.S.

He has concluded that it is
to be a pastor in the United
than it is in Norway. The reaso
this, he explains, is that people
seem more receptive to preaching
what I am used to." Clergyme
general, he says, seem to be
highly regarded in the United
than is the case in Norway.

Pastor Adnoy arrived in this
try in March, 1958, the first No
gian pastor to come here under
exchange program established by
ELC's Norwegian conference and
Church of Norway. He spent
first few months studying ELC
missions and the Preaching-Teach
Reaching (PTR) missions.

At Our Redeemer, he was to b
assistant, but as it has worked
he has been in effect an asso
with the Rev. Victor C. Swain,
pastor.

"Pastor Swain lets me do everyt
along with him," Pastor Adnoy

In this issue...

From Norwegian Fjords to Midwest Metropolis 2
The author is religious news editor of the Minneapolis Star and a member of the ELC.

The Theology Conversion 6
The Rev. Clifford Bjorklund is pastor of the Edgebrook Covenant Church in Chicago.

Our Faith and Our Work 9

Karl A. Olsson: The Deadly Sins—Pride 11

Books in Review 12

Correspondence 13

For the Family Altar 15

The Church in Today's World 16

Cover photo by Curtis Thormodsgaard

© Augsburg Publishing House, 1959

Lutheran Herald

Editor: O. G. MALMIN
Associate Editor: WILLIAM H. GENTZ
Managing Editor: CARMEN MITCHELL
Assistant Editor: MELVA REMEM

● Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 South Fifth Street, Minneapolis 15, Minnesota, Randolph E. Haugan, General Manager; Albert E. Anderson, Circulation Manager. Subscription price, United States and Canada, per year $3.00. Entered as second class matter January 14, 1931, at the post office at Minneapolis, Minnesota, under the act of March 3, 1879. Printed in the United States of America by Augsburg Publishing House, Minneapolis 15, Minnesota.

By Willmar L. Thorkelson

rwegian Fjords to Midwest Metropolis

ed. "We share just about all the nsibilities of the pastorate."
ually, Pastor Adnoy has preached other Sunday. When he hasn't ched, he has conducted the liturgy.
w has it worked out? Accordto Pastor Swain, Pastor Adnoy ldn't have done better. He (Pas- Adnoy) has been very careful t his relationship with me and een me and my members, and een the members and himself and His sense of courtesy and Chris- concern for everybody around been just superb."
istor Swain recalled that in prepon for the first service he was onduct at Our Redeemer, Pastor oy sat down with him in the ch sanctuary for an hour and a and went through in minute deevery part of the service so he ld feel accustomed to it.
hat he had succeeded was evident n a member told Pastor Swain that "he did it just like you do."

Supervises Bible Study

ne of the innovations that Pastor oy introduced at Our Redeemer to organize Bible study groups homes. Some 120 members meet dozen groups every two weeks. or Adnoy meets with the group ers and instructs them. Pastor Ad- also has edited the bi-monthly sh paper and has improved it by onalizing it, according to Pastor in. Another of his responsibilities been to conduct the weekday church school for fourth, fifth, and sixth graders who are released from their public school classes at nearby Standish school for this purpose.

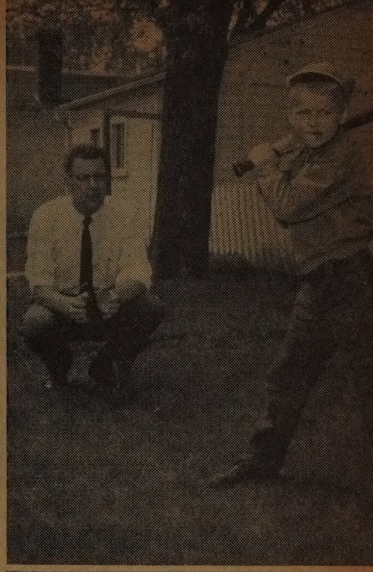
For three months Pastor Adnoy, his wife, Liv, and their four children, Tormod, 9, Jon, 7, Eli, 5, and Ola, 2, lived with the Swains. Then, last August, the congregation purchased a second home two doors from the church for the Adnoys to live in. The Adnoy children didn't speak any English for the first two months after they came to Minneapolis but they "suddenly caught on" and those of school age have had no difficulties with their studies.

The Adnoys have found that one of the biggest differences in living conditions between Norway and the U.S.A. is the great variety of foods available here.

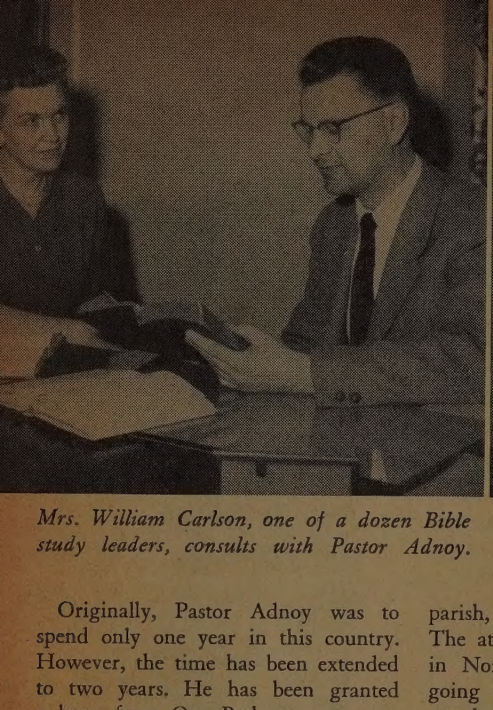
One of the things they most deplore about American life is that "nobody gets a chance to walk," according to Pastor Adnoy. And the situation is worse in small towns than it is in big cities. He recalled that when he was on a PTR mission outside Minnesota he was "not permitted to walk even 10 steps," even though he had been stuffed with rich food.

The Adnoys also miss the excellent radio programs that are available to Europeans. They have not become enthusiastic about American television.

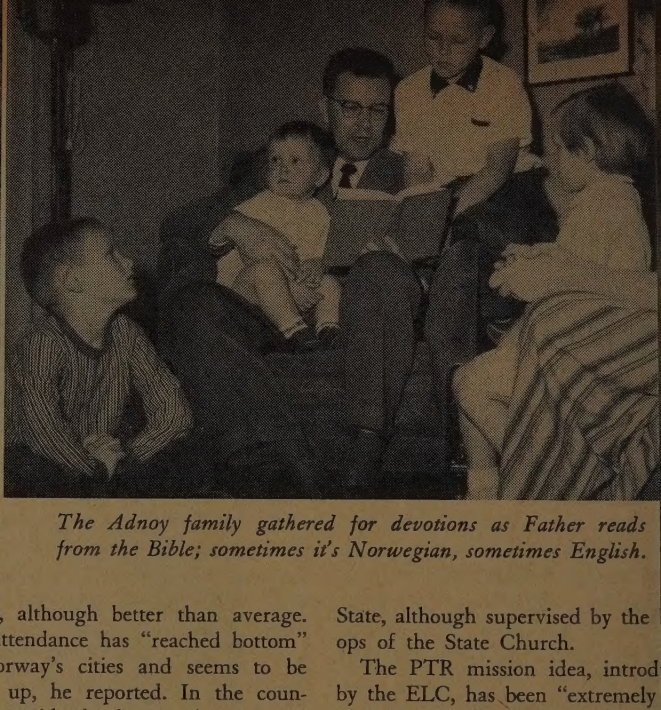
The Norwegian pastor regrets the easiness with which American young people seem willing to conform with popular standards.



The home life of the Adnoy family includes both Norwegian and American cultures: Top: Tormod waits out a pitch while his father catches in a game of baseball, a sport which they have learned this year. Center: Mrs. Adnoy, Eli and Ola sing a Norwegian folk song from their book, "Syng Med Oss." Bottom: Pastor Adnoy supervises a game of checkers between Jon (left) and Tormod.



Mrs. William Carlson, one of a dozen Bible study leaders, consults with Pastor Adnoy.



The Adnoy family gathered for devotions as Father reads from the Bible; sometimes it's Norwegian, sometimes English.

Originally, Pastor Adnoy was to spend only one year in this country. However, the time has been extended to two years. He has been granted a leave from Our Redeemer to serve as pastor of the Norwegian Seamen's Church in San Pedro, Calif., for the three summer months while the pastor there is on vacation. The Adnoys are planning to drive out and are looking forward to the opportunity to see something of the West Coast.

Asked if he had been tempted to stay on in America permanently, Pastor Adnoy said he never considered this. The purpose of the exchange program, he noted, is to bring some ideas back to Norway.

"There is more need for pastors in Norway than there is here," he pointed out.

A Former Editor

When he does return, Pastor Adnoy will go back to his old parish—Hjelmeland near Stavanger. This is a country parish of about 4,000 people in three churches. He has been pastor there since 1954. Previous to that he was associate editor of the Norwegian weekly church paper, *Var Kirke* (Our Church) for three years. He was graduated in 1948 from the Independent Theological Seminary in Oslo and studied in England on a World Council of Churches scholarship before being ordained.

Church attendance, Pastor Adnoy admits, is "not very good" in his home parish, although better than average. The attendance has "reached bottom" in Norway's cities and seems to be going up, he reported. In the country, he said, the bottom has not yet been reached.

The reasons for the poor attendance are difficult to ascertain, but are largely sociological, Pastor Adnoy believes. Members of his parish live on a dozen islands along the fjords and fifty years ago some of them would row for two hours to get to church. Now, with motor boats and the money needed to buy gasoline to operate them, people are likely to stay home unless there are baptisms or confirmations.

Because of the conflict that sprang up between clergy and laity during the past century, the lay people started their own religious organizations and prayer houses. Pastor Adnoy preaches at 25 different places—in the meeting houses, schools, and farm houses. This preaching is done during the week.

One of the difficulties of Norwegian church life is that the parishes are so large. There are some city parishes with 50,000 persons, he noted.

To remedy the situation, the Norwegians have adopted the "small church" movement of Denmark. It has organized congregations that operate more like American churches "with lots of activities and organizations," Pastor Adnoy explained. These churches are not connected to the State, although supervised by the ops of the State Church.

The PTR mission idea, introd by the ELC, has been "extremely cessful" in boosting church attend in Norway, Pastor Adnoy reporte

One reason for the success is people have been visited who before received a personal invit from the church.

This is a rare thing and, in areas especially, "people really up," he said.

Missions Fill Churches

He told of some churches wi capacity of a thousand each that never had more than 40 or 50 pe in attendance any Sunday for 4 50 years—that were filled night night during the PTR missions.

In Hoyland, an industrial tow some 10,000 persons, the PTR sion resulted in a revival with ices continuing three nights a for six months. There was no tionalism, however, and it was calm and sober," he reported.

The weakest point of the No gian PTR's has been in the follow he said. Bible study groups have started to keep the people inter in the church.

Pastor Adnoy said his interes American Lutheranism was kin by reports of what Norwegian gates had learned from their A can brethren at the 1952 assembl

utheran World Federation in
ıver, Germany.
the result of the stewardship
ch learned there, Norwegian
leaders established an institute
ngregational life. The institute
to train lay people through con-
es to make them active and re-
ble in the work of the church.
institute has done some work
king to re-establish contact with
which has been "quite alienat-
rom the church.

Church Shares Blame

or Adnoy believes the church
share some of the blame for this
tion. "It has been too tied up
conservative groups," he ex-
d. He said the powerful Labor
has a kind of "ideological
m" and is much more interested
before in listening to the church.
ler Norway's Church-State set-
laries of the pastors are paid by
national government while the
h buildings are built and main-
by local governments.
unteer gifts finance the mission
cial work. Almost all city parish-
ve full-time deaconesses who visit
ick, and some operate kinder-
s. Gifts also finance the thirty
egian seamen's churches operated
d the world.
tor Adnoy thinks it might be
for the church if it were not
o the state. People might then
hat the church needed them for
pport, he pointed out.
any persons think that separation of church and state will come some day, but the church definitely will do nothing to cause that separation," he said.

"It seemed a while ago that the separation would have to come since the state was less and less concerned about the church. But last year the state displayed new interest by establishing a few new congregations in Oslo."

But many more home mission churches are needed. For example, there are new suburbs around Oslo with populations of 10,000 to 15,000 and no churches. Pastor Adnoy hopes that some ideas developed in ELC home mission programs might be useful in starting these new churches.

He said the prevailing theology of the Norwegian church is neo-orthodox. Barth, the Swiss theologian, has exerted much influence on Norwegian thinking, although he is not completely accepted because he is of the Reformed tradition, he reported.

"There is a lot of talk about Bultmann (a German theologian who speaks of de-mythologizing the Gospel) but nobody goes along with him," he added.

Seminaries Similar

There is not much difference in theology between Norway's two Lutheran theological seminaries—the Independent seminary which trains about three-fourths of Norway's pastors and is supported by voluntary gifts, and the state seminary of the University of Oslo.

The state seminary has "one or two professors who might be called modernistic, but they don't seem to influence their students very much," Pastor Adnoy said.

Some of Norway's most outstanding pastors at the present time—those in their 40's and 50's—were modernists when they were young, but have since "changed completely," he revealed.

The fact they have been tested by modernism and science and have not accepted everything without questioning has made them better preachers, Pastor Adnoy observed. "They have a way of stating the old truths in new ways," he added.

Exchanges Continue

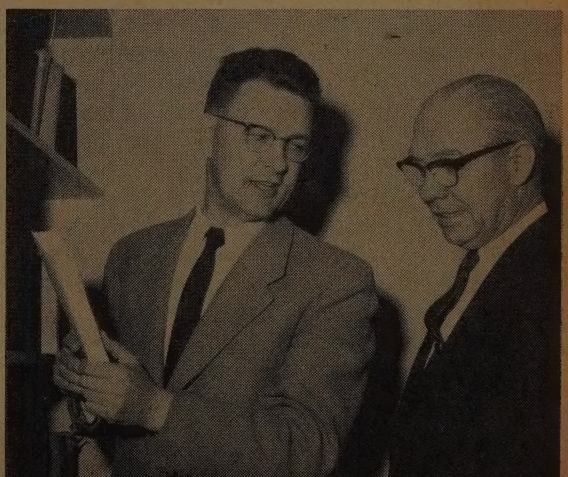
In exchange for Pastor Adnoy, the ELC's Norwegian conference sent the Rev. Herman E. Jorgensen, Jr., to a big parish in Oslo where he has served during the past year. He will return to this country in July.

In July, a second team of pastors will begin their exchange duties. The Rev. Joel M. Njus of the ELC's Inwood, Iowa, parish will go to Asker, Norway, to serve the parish there for a year. The Rev. Hans-Christen Mamen of the Asker parish will serve the Inwood parish while Pastor Njus is gone.

Both Pastor Jorgensen and Pastor Njus speak Norwegian, as is required of the exchange pastors. Pastor Adnoy and Pastor Mamen speak fluent English.

r Adnoy, amazed by the variety of food in the U.S. the family shopping in a neighborhood supermarket.

He discusses one of the few books he brought from Norway with Victor Swain, pastor of Our Redeemer Church.



The Theology of Conversion

By Clifford Bjor

We are living in a generation marked by a resurgence of interest in religion. The boom has manifested itself in the highest level of church membership in our country's history, unprecedented members attending church services and religious rallies, and an all-time high in giving and church building.

Religion has today commanded sufficient attention so as to penetrate even our political centers. A chapel for prayer has been added to the domain of our national capitol, senatorial breakfasts begin with prayer, and our children now learn the pledge to the nation's flag with the added words "under God."

Religion in the news, the wide circulation of popular religious books, magazines, and recordings, televised services and programs of a spiritual nature—all these things add up to make ours what might be the most religiously-informed generation since Jesus commissioned the disciples to "go into all the world and preach the gospel."

However, this revival of religious interest has not deeply altered the moral records in America for the better. For side by side with this "piety" there is a most alarming tabulation of delinquency, crime, family disintegration, shameless materialism, and secularism.

This gives thinking people the inevitable feeling that something is dangerously shallow and superficial in much that is being heralded as a new dawn for the church. No one wants to discount, unappreciatively, the assets of an era that is friendly to the church. But if the "surge of piety" is but an immunizing inoculation against the real thing, then we are worse for the religious boom and not better.

Because we hold *some* of the boom suspect, we are driven to re-examine the meaning of such words as evangelism, new birth, conversion, decision, and commitment. We must consider the concern of evangelism among children and young people, the need of a clear-cut decision for Christ even among those brought up in Christian homes, the dangers of high pressure evangelism, and the danger of not seeing the urgen the gospel message.

The very tone of these concerns betrays the fa a frightening frothiness of church membership i time. T. A. Kantonen in his *Resurgence of the G* quotes Leslie Weatherhead as having "estimated 90 per cent of church-going people have no vita perience of Christ and hence also no sense of spi power." Kantonen adds:

If this be the case, is it not largely because we allowed people to fall into the error of supposing if they believe what the Church believes and do best to carry out obligations of external church bership, they are Christians and have no need of sonal repentance and faith? Our churches are be ing so respectable that the probing of individual sciences with a view to bringing about repentance, as Luther counsels, is likely to be regarded as imp nence and bad taste.

Elmer Homrighausen of Princeton reflects the deep concern. He points to the present genera living within the church in the momentum of par faith. Without putting an unwarranted halo on past he says:

These do not possess a religious vitality that flows into serious evangelism and Christian ser Though they are to be found in positions of Chri service, and even of Christian leadership, they realize through first-hand experience the living re of God in Christ. Their children now growing u the atmosphere of freedom and tolerance, may less Christianity than their parents. . . . There is for a greater commitment, based upon a more found decision, by those who call themselves Christ

Now the church's anxiety about all this has prod a fresh inquiry into the meaning and implication decision and commitment.

Here is the word "conversion." It wears a kin beat-up halo for it has suffered much both from

; and its enemies. It is like many other good, but , theological words that have been beaten, robbed, ft half dead awaiting the arrival of some good tic Samaritan to interpret and to restore them. os, as in the parable, help will come from the xpected source!

cannot help but feel some ambiguity in the f the word "conversion," which, by definition, s turning around and changing the course of when it is used not only to portray the spiritual ence of the soul whose path has been so radically ed as to be an about-face (as in the case of Paul), so the soul which has developed in the atmosphere Christian nurture has prevailed and consistently plished its wonderful purpose (as in the case of thy).

atever the variety of expressions, the essence same. They all describe a conscious experience th in Jesus Christ as Savior and Lord. In each a te, deliberate, personal choice is involved—for who have had the benefit of Christian nurture as as those who have not.

Acknowledge Sinfulness

this basic tenet of the Christian faith we are say- nany things. First, *we are acknowledging the pre- ent of our sinfulness.* There can be no beginning e Christian life until a man realizes that he is not ient in and of himself to meet the exigencies of laily existence, to forgive and cleanse himself, to it ill fortune, to supply the resources for the vement of a full-orbed life. This admission can t be casual. Christian experience is born out of ual desperation, even for those who experience a gradual conversion process.

cond, *we are acknowledging faith in Jesus Christ.* n is a response of all the faculties—mind and heart will—to Christ. It means to trust Christ and "to upon him alone for salvation." Far too often, we t confess, we have aimed at converting people to int of view, to a morality, to an institution, or to t of ideas or proposition—instead of to the person esus Christ.

hird, *we are acknowledging that the gift of new and the consequent transformation of character ch occurs when a man "turns with repentance and h from sin to God" is the accomplishment of the y Spirit.* No one can begin or continue the Chris- life without the influence of the Holy Spirit. It ot by human cleverness or techniques that people brought to moments of decision and commitment. s God's Spirit striving with men in his own unique manner. As Citron says, "To peep into God's workshop may appear to be presumptuous, but it is still more presumptuous to think of conversion as made in our own workshops. Conversion begins on God's and not on man's initiative."

At the same time that we confess our finitude, we are fully aware that the Church of Jesus Christ has been given a work to do—"the ministry of reconciliation." The Church in its entirety becomes the agency of evangelism. Through every worthy medium of communication the Church must arrange an encounter between people and God and Christ that will precipitate a verdict. The verdict is of such consequence that by it men are either spiritually dead or alive, lost or found. There is no other option. No church *can* or *will* fulfill its mission with any sense of urgency unless it believes that souls may be lost or that they may be found to the praise and glory of God.

The urgency of the gospel message is especially relevant to youth for this of all times is the time of commitment. Reliable statistics show that 95 per cent of all Christian conversions occur among those under 20. And if the direction and conversation of youth's endowments are seen as an inestimable potential when dedicated to Christ, then the urgency of commitment becomes even more clear. Furthermore, if we recognize the years of youth as a period of crisis in every area—mental, social, physical, as well as religious—we come to appreciate commitment at this point as a psychological natural.

But urgency must not be confused with coercion. It is not enough to mouth some orthodox terminology and conceptions concerning new birth, the urgency of the gospel, and the like. We must also have some conception as to how these mental and spiritual constructs are to enter into real life as flesh and blood. This raises a problem—*the problem of forms.*

No Standard Pattern

This is the point at which much harm has come to the church and to individuals in the experience of conversion. The tendency and temptation to standardize things is always with us. While we say "variety is the spice of life," we are everlastingly at the business of cramming life into a standard mold. But life doesn't like being crammed into a standard mold—especially a mold made by another generation or another temperament or another set of circumstances. And if the collective pattern doesn't have enough elbow room for variety and individuality, it will first be *questioned,* then *caricatured,* and at last *broken* by the dynamic of real life.

This quest for freedom from inherited forms in order

to be at liberty to make one's form is readily seen in Christian experience.

While serving a former pastorate, I received a letter from one of the families that read: "Dear pastor, We would like to become Christians. Does it have to be done in church?" These folk were *questioning* a pattern they had seen—that of "going forward" publicly. They wanted "the life" but they were timid about the standard mold with which they had come to identify the experience.

That this has been and is a fairly strong pattern is seen in the remark of a deacon concerning an applicant for membership, "I don't recall seeing 'so-and-so' go forward!"

A boy at a Covenant camp some years ago wrote a postcard to his mother. It read something like this: "Dear Mom, All us boys in my cabin went forward last night, so we're all done with that part. . . ." This reveals, in boyish terms, a kind of caricature on a form to which he had submitted in previous camp experiences. And while it was, without a doubt, a pattern unquestioned and even cherished by others present (and perhaps even by himself in some previous year), it was a mold into which he did not fit just then.

In many of our camps the counseling method has replaced the above-mentioned system. It has many merits—coming to grips with the need for personal commitment on the part of young people who have never responded to the afore-mentioned pattern. All forms do not serve for every individual in every generation, and it is a gross mistake to expect children and youth to have the same emotional reaction as an adult.

But no one must presume to say the last word about any method, for "God moves in mysterious ways, his wonders to perform." So little can the wisest among us forecast through which method the life-giving waters will pour themselves.

The Fact, Not the Method

The varieties of Christian experience are legion. This is understandable when we appreciate that there is such a variety in temperament, training, and circumstance. The main thing is not the pattern of awakening but the simple fact of it. No one should be led to believe that his experience is more valid because it is like another's nor to doubt because it is unlike another's. All that really matters is that a person has his own meeting with Christ and is certain of it—regardless of the external form. Only let it be original with him.

It has often been said that "what is the *way out* for one generation is the *form* for the second generation and the *prison* for the third." This means simply that each oncoming generation must find its own way to experience and to express its encounter with Christ.

We conclude, therefore, that the church in its try must proceed (1) with a holy regard for t finite variety in personality and (2) with a holy for the infinite variety in method used by the of the spirit." Let us never forget that every n used in Christian work must give an account t not only for those won but also for those alienate

The church must also proceed with a balanced standing of the concepts of evangelism and Ch nurture. By far the largest portion of our church bership today consists of those who have com the church in later childhood or early youth as a of the steady and carefully-planned process of tian nurture and education which has been brou normal fulfillment in meaningful personal co ments to the will of God revealed in Jesus Chris

Series of Commitments

Throughout the process we must be aware that is not one choice or decision or commitment made. We have often oversimplified Christian e ence in this unrealistic way, forgetting that turni Christ involves a whole series of commitments i life of a growing child until faith becomes matur each stage the decision may rightly be accepted a and complete for that particular age.

Though some may feel able to put a date upon crucial decision, it may be a question for many *which one of the many* decisions for Christ wa most crucial. Billy Graham, who passionately see enlist souls for Christ and presses for definite co sion, tells that his wife cannot mark the time o spiritual birth. This instance can be multiplied times to indicate how widespread this represents experience of those who have had the benefit of C tian nurture.

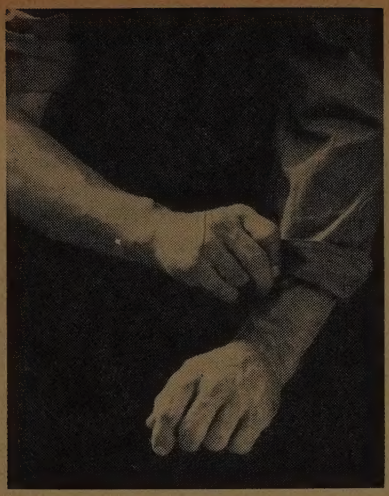
From this we can only draw the conclusion normal conversion is to be an experience within experience of the whole church. This is to say tha individual's experience of Christ is not an isolated private affair. It is dependent upon the collective s ual experience of the Christian church.

If, therefore, the spiritual vitality of the chur no more than the diluted piety that characterizes in the present boom or resurgence, the individua cisions and commitments of youth to Christ today lack the depth to carry them through when rel may not be as popular as it is today. This wave reach a crest and the depth of commitments will be weighed in the balance.

Reprinted from *The Covenant Compan*

By Carl F. Reuss

Our Faith And Our Work



The fifth in a series on the Christian, the Church, and Social Problems

most Americans, their work is the most impor-
fact of their lives. How the average man stands
e esteem of his community is affected more by the
of work he does than by almost any other factor.
ere a person lives, the kinds of games he plays or
es, the kind of car he drives, where he goes to
h, the news which especially interests him, what
pects of life, even what kind of a funeral he has
many of these points are affected by whether he
armer, a carpenter, a teacher, a white-collar work-
by whatever else his occupation may be.

ny of our family names even reflect a work ances-
There are the Taylors, the Carpenters, the Barbers,
chneiders, the Smiths, and the Cartrights, to name
few. (My Norwegian friends can add Norwegian
s which reflect the kind of work an early ancestor
wed.)

America today nearly every occupation or trade
ganized nationally. Not only the accountants, the
rtisers, the wool-growers, the restauranteurs, the
keepers, or the marriage counsellors, but even the
cowboys are organized into their national associa-
Each organization seeks to build prestige for its
to improve the mutual understanding of the mem-
about common problems and opportunities, and
rwise to advance the interests of the particular oc-
tional specialty.

overnment has become highly sensitive to economic
ips. The manufacturing, the farming, and the labor
ests are the three major economic pressure groups.
as been said that the House of Representatives in
U.S. Congress is the watchdog especially for any-
g unfavorable to the manufacturing interests, the
ate for anything unfavorable to the farming interests,
and the White House for anything distinctly unfavor-
able to labor.

There are many other, if lesser, economic pressure groups. Nearly all have legislative representatives in Washington, D.C., and in many of the states. Government has become a kind of tug, tussle, or shifting balance between competing economic interest groups. Even the government agencies set up to regulate one or another industry, such as the railroads or television, often become a kind of special pleader for the interests of that industry over against other competing groups.

The dominating power of the economic order is no surprise to Christians. We know how prone men are to let materialistic considerations dominate their lives. Jesus often warned of the dangers of letting the material take priority over the spiritual. Yet Jesus did not condemn the material side of life. Many of His parables, such as those dealing with talents, the laborers in the vineyard, and the rich fool, had strong economic undertones. There are some, indeed, who say that Christianity is the most materialistic of all religions. If this be so, it is because Jesus gave new meaning and re-direction to the material blessings in life and to the ways in which they should be used.

In what spirit we work, how we use the products of our labors, and how we use the power and resources entrusted to us reveal much of our underlying philosophy of life. They are properly a concern of the Church, for the Church can give them a new and consistent meaning, interpretation, and purpose. In this article and the next we want to discuss from the perspective of our Christian faith some issues in the area of economics.

The subject of work is one on which there is a considerable amount of fuzzy, even demoralizing, thinking abroad. Many people think of work as a necessary evil. It is seen as something to endure because it provides an income which can be used to purchase life's pleasures. It behooves Christians, then, to look carefully at work and to bring to their neighbors a wholesome Christian view of work.

For Man's Good

Work, for example, must be seen as being for man's own good. Work is necessary for man's health of mind and of body. It can give him a sense of usefulness and of being needed. Through work, although less directly today than in less mechanized years, a man can gratify some of his innate longings to express creative urges. And, of course, work provides the necessities for meeting the demands of his own existence and the means through which he can share his blessings with others less fortunate than he.

Work is a social necessity. Through it scarce resources of raw materials and the energies and intellect of men are converted into useful goods and services. Thus work provides for the maintenance of the life and health of the community.

We recognize that the whole social order is built up around a specialization of economic functions, and the consequent exchange of goods, skills, and services. We think of the investor, the manager, the laborer, and the consumer, all with different interests, outlook, and economic function. Or again we think of the producer, the distributor, and the consumer, again each with a different need to meet and purpose to perform. Work is the means by which progress, achievements, and wholesome benefits can come to a society. Any society in which men work grudgingly or sparingly does not reap material benefits in productivity.

As Christians we know that work is a definite part of God's providence and planning. Even in Eden, man had to dress and to keep the garden. In heaven, Revelation says, we will serve God day and night. God ordained work for man's good. Of this we are certain. Work rightly may bring joy, comforts, and pleasures to men; if not directly, then through what the pay check will buy.

After man's fall, work took on irksome qualities. The curse of man's sin brings evils, burdens, and problems to counteract the otherwise good qualities of work. The pain, thorns, thistles, and sweat of toil of which Genesis speaks may take different forms today, but they still weigh heavily upon us and our work.

Among special problems we think of the strong concentrations of economic power which have such a grip on some segments of our economy. We think o the interests and activities of owner, manager, l and consumer have become separated and div We think of the concentrations of people—worke their families—clustered in and around our gia dustrial and commercial centers. We think of hov have become almost harnessed to the machine ass line, and what this does to a man—subordinated machine, his personality, yes, almost his hum taken away. We think of how dependent we ha come upon the pay check, how without mon credit we no longer can gather even the essenti food, clothing, fuel, and shelter, and how tragi employment is for men laid off, men whose wor ended, men whose companies have gone out of bu We think of the danger of making of the ecc almost a Golden Calf to be worshipped instead true God.

Christian Principles of Work

Might we, as Christians, think about work in of our Christian teachings and consider the po truth of such propositions as these:

Work is divinely instituted by God, so that f own good health and well-being man must wo

Man does not need merely off-work time regular periods of rest and recreative activitie lowing periods of toil.

Work is a means by which man may glorify serve his neighbors, experience the benefits of f ship, help to bear the burdens of others, and pr for his own needs.

Work is of such worth and dignity that Son, in becoming a man, became a servant wo for others.

God's Spirit can uplift, elevate, and sanctify and the relationship it brings.

Man is responsible as a steward to God for the he uses or abuses whatever resources of time, ta property, possessions, or opportunities he may

Despite the many blessings inherent in work, does his work under the curse of sin, the burd sweat and fatigue, the penalty of gloom and jo ness.

If these are accurate and pertinent principles v Scripture teaches about work, Churches and ch men need to give them wider circulation. Chri practicing them in their daily lives can testify to practical relevance. Through her preaching, teac and the practice of her members, the Church ov clarifying, liberating word to a world seriously fused about the meaning, the nature, and the pu of work in human affairs.

The Deadly Sins:

Pride (Cont.)

Vanity of Vanities

is a curious fact that although Pride is such an ard disease, its most common symptoms are such vard things as *vanity* and *conceit,* or, better yet, *glory*. We recognize it in its cruder form as *grand-ding* or *playing to the galleries*. In twelve-year-olds wind up like Bob Turley and in minor Zulu ftains who display eight fountain pens (all without), grandstanding is easy to identify. It has its obvious nor and pathos. But, alas, there are subtler forms. re is, for example, that slippery category called e. How near Pride is to taste anyone knows who tried to buy anything artistically more subtle than et washers. Perhaps that is why Marlowe likens le to a flea which may sit upon a lady's brow and Chaucer's Parson devotes much of his exhorta- on Pride to men's fashions, their superfluity and ntiness, and to the "outrageous array of women." superfluity man may boast of his wealth and in ntiness he may display a proud wantonness.

Economics and Pride

The Parson's objection to fashions is in part an argu- nt against sinful waste. The stuffs which adorn the k of nobles make the poor go bare by raising the ce of cloth. ". . . The more that cloth is wasted, the re must it cost the people for the scarceness," the son laments.

The argument is probably not valid in our economy. ends who know more about this than I do assure that the more we spend, the more everyone will e. Perhaps so. But economic reasoning is not rals. We still have to ask if our desire to beautify ooted in a feeling for excellence or in the ambition show up our neighbors.

A Chicago paper recently listed a number of things ich are no longer "show-off" items: The outdoor becue pit, the mink stole, the hi-fi set, the do-it- rself project, the rumpus room, the new house, the door swimming pool. Most of these things are now common that they are no longer hallmarks of dis- ction. In other words, so many people have wanted to outshine their neighbors that the exceptional has become the ordinary.

Reversal

We need nevertheless to remind ourselves that the contrary may not give us a real alternative. In the Middle Ages the Franciscans opposed the luxury of the monks by donning a coarse habit and walking the roads as beggars. Today we have Bohemians, beatniks, and beatzends, zombies, angry young men, subter- raneans, and a ragged crew of minor existentialists who refuse to wash their necks, wear socks, or laugh, ex- cept on pain of death. Shall we say that among these vagabonds Humility and not Pride has folded her soft pinions? Alas, Pride can live as easily in a friar's cowl as in the crew cut of an ambitious senator.

Men and Brethren

What then shall we do? We must see ourselves as men but not as more than that. We must pursue excel- lence but not be inflamed by the madness of ambition. We must order and beautify life but not so as to harm our neighbor. Is it any wonder that non-Christians faint before the difficulty of the life of faith, saying with the disciples in half-irritated confusion, "Who then can be saved?" Need we be surprised that after the great humbling baptism of persecution had ceased in the fourth century, devout men fled to the desert and lived like animals, dragging themselves through a pitiless existence in order that the fierceness of their pride might abate? Which makes us ask if the serpent Pride, the "suttlest" beast of the field, can be outwitted or if he is destined to live on under the floor of the Church like a temple snake in Greek antiquity. We must continue our pursuit of an answer.

BOOKS *in Review...*

See Your Pastor

SIR, I HAVE A PROBLEM. R. Lofton Hudson, Crowell, 148 pages, $2.50.

Behind this intriguing title is a book filled with questions which are causing problems in people's lives, and answers from the life and ministry of Dr. Hudson. The book is a collection from the column written by this author for several religious periodicals. It is most interesting, for it appraises the vigilant pastor of the problems which his people are having and for which they are seeking answers.

The answers which the author gives very often fall short of what we as Lutherans believe and would accept. Notable among things which are unacceptable are his answers to "When Converted," "Are Infants Saved," and a general laxity in his treatment of the Word of God.

This book cannot be recommended for a church library. It is interesting to the pastor and counsellor, but if you have a problem it is much better to go and see the pastor.

CURTIS JOHNSON
Laughlin, Texas

Tillich on Culture

THEOLOGY OF CULTURE. Paul Tillich, edited by Robert C. Kimball, Oxford University Press, 213 pages, $4.00.

This book by Paul Tillich ("the most creative philosopher of religion of our time" —Reinhold Niebuhr) gathers together fourteen of his published articles written since he has come to America, and deals with the general problem of relating religion to culture. To those of us who are attracted to his writings but who do not have ready access to the periodicals in which they first appeared, this book will come as a welcome boon. While one might expect that articles appearing in periodicals are often too fragmentary and too ephemeral to warrant publishing them in book form, one cannot say that this is the case in this volume. They are all solidly written and are relevant to the problem.

To this reviewer, it came as a pleasant surprise to find that the articles, "Two Types of Philosophy of Religion," "The Nature of Religious Language," and "Existential Philosophy: Its Historical Meaning"—articles which have received wide acclaim, are included in this book. For those who would like a cross-section of Tillich's thought as it converges on a subject close to his heart, this book will serve as an excellent introduction. It should be "must" reading for teachers in our colleges to better orient themselves toward their task in Christian higher education. One does not have to agree with all that Tillich writes to recognize a first rate mind that not only penetrates to the crucial problems of relating the Christian faith to culture, but also illumines the direction in which answers can be found.

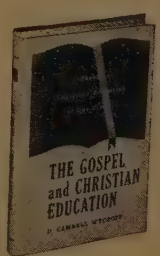
STANLEY L. OLSEN
St. Paul, Minn.

The Gospel at College

THE GOSPEL AND CHRISTIAN EDUCATION. D. Campbell Wyckoff, Westminster Press, 191 pages, $3.75.

What is the essential basis, the heart and core of the educational work of the Church? This question is more and more the concern of leaders in the field of religious education. Randolf Crump Miller comes up with "theology" as his answer. For James Smart it is apparently the doctrine of the Trinity. For many of the "old liberals" it is still enough to speak of the "developing personality of the child" as the basic "stuff" of Christian education.

Dr. Wyckoff, who is Professor of Christian Education at Princeton Seminary, has his "theory" too. He says that " . . . Christian education can center in the gospel as its guiding principle with assurance of its complete adequacy both theologically and educationally, and with assurance of its simplicity and clarity."



No one interested in Christian education is against the gospel! And Wyckoff's truly evangelical emphasis will be widely hailed by those who have wondered whether the religious education people have any theology left! But whether the gospel, in the sense of the redeeming work of Christ, is an adequate basic principle for Christian education is open to question.

This book impresses me as an attempt to find something "new" or "different" to say about Christian education without quite making it! Also, the serious question that as one reads is whether in a return man-centered liberalism to a Christo- faith, Protestantism is not in danger kind of unitarianism of the second pers the Trinity? The redemptive work of while basic, must be set in the perspect an adequate view of the creative wo God, the meaning of human life as th ation of God, and the activity of God's in relation to God's creating-redeeming

This book's "theory" is a much-n corrective to a completely "student-cent curriculum on the one hand and a "d dust" rote memorization of theology o other. It is a carefully presented syste approaching and building a Christian cation curriculum in the parish. The em sis on theology and basic principles is in come contrast to the stress on method structure which is the sole concern of educators. From this kind of presentation can begin to formulate an educational gram for the Church which is theologi based but also educationally sound.

SIDNEY A. RAND
Minneapolis, Minn.

Campus Christianity

THE GOSPEL ON CAMPUS. Charle McCoy and Neely D. McCarter, Knox Press, 128 pages, $1.50.

The authors assume that the Gospel longs on the inside of university life thought, hence their book is essentiall thoughtful discussion of the Who, W Where, and Why of campus evangel (though they don't use those categories) is written for private and group use am campus citizens. One author is a Metho professor of religion, the other is a Pres terian university pastor.

The book, they say, was hammered out the face of campus realities with the help faculty, students, and campus pastors at m colleges. Before final drafting, a prelimin draft was circulated to campus workers denominational executives across the nat and their suggestions were taken into acco in the final draft.

There is no hesitation in recommendi the book to campus workers and stud Christian association leaders. It is evangelic moderate, realistic, and practical. The thr is suggested in this sentence: "Jesus Chr came to redeem man where he is—one these places being the campus with its brok noses, sleeping pills, hangovers, exam cra ming, and 'girlie' magazines."

other people should read it too, be-
udents aren't students only when on
pus. Neither is college training a par-
period which ends with graduation.
-pervasive scope and force of higher
n makes this and similar books ap-
e for any Christian's library.

HENRY HETLAND
Chicago, Ill.

9th State

ALASKA, THE BIG LAND. Ben Adams
Hill and Wang, 196 pages, $2.25.
book is actually a small library con-
into ten chapters. It contains history,
hy, civics and art. It tells of the un-
ed resources and portrays the unlim-
portunities for livelihood and adven-
holds one's interest from beginning
There are also seventeen pages of
or travelers—giving information on
laska terms, transportation, tours, ho-
dges, motels, hunting, fishing and a
of Alaska events. Anyone planning
o Alaska as a student, teacher, pastor,
nurse, farmer, contractor, or just to
y all means get a copy of this book
ad it beforehand.
ou prefer arm-chair travel, the word
s and over 140 photographs of Alas-
enic spots, villages, cities, industries,
life, plant and animal life, as well as
will excite you into reading it again
gain.
ing lived three years in Nome, visited
d, Anchorage, Fairbanks, Kotzebue and
of the small villages, and also having
ooks on Alaska—to me this is "tops."

MRS. T. A. KNUDSON
Elk Point, S. Dak.

lergarten Capers

ADVENTURES WITH CHILDREN. Elsa
Barnouw and Arthur Swan, Crowell,
276 pages, $3.75.
ough this book is written specifically
he nursery school and kindergarten
s, it would be helpful for parents
offspring bewilder them, and any oth-
ho work with children. The main pur-
s to show how the school can serve as
plement to the home, although nursery
is not recommended as a "must" for
child.
authors have had years of experience
rsery school and kindergarten work,
ave used many interesting incidents and
rsations to illustrate their points. The
covers all phases of school life from
me some children enter at 2 years up
years, when they are ready for first
Characteristics of each age are given,
arents will find that their child is prob-
not so much different from others his

HELEN AASENG
Glendale, Calif.

Correspondence

Graham vs. Tillich

►Please, let's have no more of Paul Tillich and his kind quoted in the HERALD. The man has no message for anyone—even theologians.

What we need today is a return to simplicity. Let an individual repent of sin, accept Christ as Savior and the Holy Spirit will interpret the world for him.

It has always been the simple Gospel that has inspired and changed human nature. Compare Billy Graham's message with Tillich, Niebuhr and the rest. It is simple enough.

I have spoken to real Christians who have never heard of Tillich. They don't need him interpreting the ultimate reality. They know the ultimate reality through Christ. I have a Christian grandmother that can testify of this and could say more about theology in five minutes than Tillich could in five volumes.

Our church is cluttering up its messages with these personalities. The Apostle Paul speaks often of fake teachers entering in with their "fables" and "endless genealogies" etc. He warns against them. We ought to heed the warnings.

"Whosoever believeth and is baptized shall be saved." Pure simplicity.

(The Rev.) JOHN H. REPPE
Two Harbors, Minn.

Celibate Clergy Comment

►Your article "Celibate Clergy for Protestants?" makes me laugh. For a happily married man he makes strange noises like an unhappy man with troubles yet—and no children—he should be so lucky. How thankless can a man get?

Has he ever talked to a Navy or Army wife? What about a doctor or even my husband, a baker? Let's see now. He gets up at 1:00 a.m., comes home at noon for lunch, sleeps from 1 to 4 p.m. "Quiet Please" with two small children, no telephone calls, visitors, just let me sleep, goes to work 4:00 p.m. to 7:00 p.m., home for dinner, reads paper, shaves, and goes to bed by 9:00 p.m. Six days a week. Sunday, church and sleep. Can you beat that, all to sell a loaf of bread and a nickel-donut.

You and your wife at least can go visiting afternoons, some evenings. Why should a clergyman's marriage be such a hindrance?

CLARA DOE
San Diego, Calif.

►In the last LUTHERAN HERALD, Dr. Cleland was reported to say, "My wife has had a rough time." Perhaps he and some of you should have remained single for some of the reasons which the apostle Paul gives, but I doubt if his wife or the wives of any of you have it much "rougher" than a lot of other wives? Would Dr. Cleland recommend celibacy for the man who works nights and has to sleep days, for the doctor, the fireman, and countless others? Surely, their wives have it "rough" at times too.

What about the man in the armed services who spends months away from his family? Shouldn't your wives be happy to make such a small sacrifice as to spend a few evenings alone when you are in the "service" of the Lord?

Or consider a salesman friend of ours. He comes home Friday nights if he is not working too far away. His wife is alone all week five miles from the nearest town without a car. Shouldn't your wives be able to bear being alone when you are out "selling" the Greatest Thing on earth?

I am pretty lonely sometimes too. I am a deacon's wife. My working husband is gone from home 10 hours a day 6 days a week. In his work at church he is gone almost as many evenings as the minister. I have cheerfully stayed home night after night with our small children because he was serving the Lord in this way.

DEACON'S WIFE
Osseo, Wis.

For Recognition

►Ever since the article by Dr. Syrdal and your editorial on the Recognition Question appeared in the HERALD I have meant to write requesting that the other side be presented. Concern that my writing be construed as a protest against the publishing of Dr. Syrdal's article has inhibited me. I am most grateful for the pro and con presentation of important controversial issues in the HERALD. And—I do think our church leaders should take part in meetings where such issues are discussed.

Rev. Bergquist and Dr. Larsen have in their letters succinctly presented a number of reasons why the policy of non-recognition of China must be reconsidered.

However, neither of them directly challenges Dr. Syrdal on the facet of his argument which disturbs me most. His documentation of the perversion of the Church under the Communists is at once revealing and frightening. But from this documentation he proceeds to two conclusions which to me seem wrong.

As I understand him, Dr. Syrdal is saying—The Church in China has become so perverted (1) that Christians should have nothing to do with it and (2) that if representatives of our Church do have any relationship with it they betray those Christians who have resisted the Communists.

These conclusions raise several questions: Can a Christian ever decide anybody or any group of people is so "bad" no effort should be made to bring them to—or back to—Christ? Rather, does not any perversion argue great need for unremitting Christian witness? Doesn't Christ say in many ways that he has come for those who need healing? If ninety and nine are safe is it not the errant one he seeks out and saves? Should not, then, every opportunity to witness—however limited—be sought?

How could such a witnessing be considered a repudiation of the faithful in China? Did Jesus repudiate the Apostles by dining with publicans and sinners?

Are we not our brother's keeper no matter how deluded we think he is?

MRS. E. W. ANACKER
Bozeman, Mont.

Against Recognition

►I beg to differ with Pastors Bergquist and Larson in their April 21st letters on China. Their first mistake has to do with this so-called *de facto* recognition of Red China, where they have failed to understand the thinking of the world's important majority—the millions of Asia and Africa. I should like to ask Dr. Larson how he would teach these people the distinction between *de facto* and *de jure!* (How many *Americans* know?) Despite our protestations, *it is an inescapable fact that today, 1959, recognition does imply approval.* And you may be sure that the Communist news agencies in Asia will see to it that Mr. Everyman is confirmed in his inability to make such sophisticated distinctions—and Mr. Everyman receives more Red-styled news than any other type, both in print (five Communist newspapers, for example, in little Hong Kong) and on radio (216 hours daily, over many wave-lengths, in thirteen Asian languages and English).

Secondly, there certainly are moral issues involved in the recognition question. To take but one example, there is our moral obligation to the Republic of China, located on Formosa. We have pledged our support of this government which still holds in its hands a province of China and which is neither doomed nor dying, but is growing in prestige among the twenty million free Chinese in Southeast Asia. To suggest that we can abrogate our commitments to this government on the basis of mere political expedience is to place us on a plane with Communist practice. It is amazing that churchmen could advocate such an immoral move. Furthermore, the "Two China" theory is unacceptable to both the Free and Red governments, and our withdrawal of recognition of the Republic as the legitimate government of China would destroy whatever confidence the little neutral countries of Asia have that they could safely entrust themselves to our care, should they ever be openly threatened by their giant neighbor to the north. They would be driven to make terms with Red China.

DON BARON
Luther Seminary

►The exchange of opinions on nition of Red China expressed i columns, is quite revealing. T ticle by Dr. Syrdal had a rea effect on many of us. Two n reactions to that article, appear the April 21st issue of the HERA disturbing.

It is, indeed, disquieting to re statement that "the issue [of re tion] is neither religious nor n Only in a vacuum can religio morality be separated from th sideration of communism. Co nism itself is a religion. It is of life utterly repugnant to the tian concept and to the Am ideal. While these correspondent their own minds, may be able to the thin line between recognitio approval, it is certain that the dreds of millions of captive soul under the tyranny of communism not see it that way. And it is for we should be concerned. I can of nothing more devastating t hopes and morale of these people a recognition of Red China.

Advocates of recognition believ would be better informed if we representatives in China. Surely are aware that recognition also our country to the communists. recognized Russia in 1933. Its V ington and New York embassies been spy centers from that day to Who can calculate the consequenc their espionage? What they disco here, under the diplomatic imm of recognition, has contributed measurably to Russian war stre and the present world tension.

After many years of teaching in fields of History and Internationa lations I find myself completely b by those who persist in the belief we can find a basis for a comfor co-existence with communism. W do we find one single major Com nist concession to the free world? about "freezing the ball"! Com nism is like an iceberg—and has same receptivity. When Khrush said "We'll bury you," he meant that!

PAUL G. VIGNES
Tacoma, Wash.

For the Family Altar

J. R. Hestenes

ard the Second Sunday After Trinity — *Hiding Places*

The Epistle: I John 3:13-18 • The Gospel: Luke 14:16-24

Monday, June 1

"OUT OF SIGHT"

Read Genesis 3:10

heard the sound of thee in the gar- and I was afraid, because I was 1; and I hid myself."

ere was human resource at work, the oyment of a sinner's tactic. Adam sinned against the will of God. As as he heard the voice of God call- o him, he ran to hide. He went for because he was afraid. This was 'hiding place" of a man fallen from . The very fact that he looked for a place indicated that he was out of right connection with God. He was ner without peace; he was living in

lways, gracious Father, we live in if we are driven by unforgiven sin. we do not have peace with You ugh the Savior, we remain back in shadows, out of sight, hidden and erable. Give us the wisdom to come You and confess our sins, knowing if we are repentant, You will for- us our sins and cleanse us from all ighteousness. Amen.

Tuesday, June 2

GOD FINDS THEM

Read Matthew 10:26

"Nothing is covered that will not be revealed, or hidden that it will not be known."

Here is the word of Jesus respecting the final revelation of all things, whether they be good or evil. The injustices of man to man will some day be straightened out; the good for which people have been "unthanked" will be recognized; all will come to light. Man may hide away his sin and his evil deeds, but he cannot bury them for good. He may strive to cover his tracks but the truth of God will ultimately reveal his sin. Man hides his sin but God finds it.

How clever we try to be in our sin, O God! We think that with the passing of time the wrong we have done will become lost in the storehouse of yesterday, there to be forgotten. Lead us to Your feet so that we shall not be deceitful about our soul's salvation. Find us in our sins now so that we shall seek Your forgiveness and be restored to true peace. In Jesus' Name. Amen.

Wednesday, June 3

GOOD COVER

Read James 5:20

Whoever brings a sinner back from the error of his way will save his soul from death and will cover a multitude of sins.

Surely, this passage does not teach works righteousness. James does not mean that a good deed will cancel out a sin. God's Word tells us that forgiveness is always necessary, and this comes only when we confess our sin and are repentant. God forgives us for the sake of Christ who died for us. But James means that when we realize the need for all sinners to come to Christ, we are in the area where God truly works His gracious will.

Give unto us a real concern for the soul welfare of all people, O Lord, and give us the guidance we need to keep ourselves in the way of righteousness. Show us how we can help sinners to forsake sin and come to You for cleansing. We would not think that we come into Your favor by our merits, for this cannot be. But living in humility, may we serve You in Your kingdom. Amen.

✚

Thursday, June 4

THE SECURE WORD

Read Psalm 119:114

Thou art my hiding-place and my eld; I hope in thy word.

Some years ago a book entitled, "No ice to Hide," was published. It was a cription of the atomic bomb, and what meant to the safety, or the danger, of manity. It pointed out that there would virtually no escape from its ravages if n did not take the necessary precau- ns. In matters of the needs of the soul, n does not need to be without a place hide, for that is provided for him in Word of God. The Psalmist gives ice to this comforting truth.

I have no other hope, dear Father, an that which is offered me in the ord. Here is my safe hiding place. It is t that I am a coward; it is that I find at neither I nor any other can possibly nd up to the way of life without the re refuge, the comforting support of our Word. For a complete dependence on the Word, I pray. Amen.

Friday, June 5

TO BE KEPT

Read Psalm 17:8

Keep me as the apple of the eye; hide me in the shadow of thy wings.

Here is a prayer that must be pleasing to God. For where it is offered as a sincere plea for safe-keeping, it declares a dependence on Him. Our Lord has made clear His regard for each person and because He has in Christ paid a high price for the redemption of sinners, He values the individual highly. Those who are His own are as the apple of the eye. It is good to be under the shadow of His wings. There the abiding is safe. God knows the needs of His children.

I have no plea to make on the basis of merit, dear God, but I declare my constant need of Your protective care. Life is not safe away from Your presence; if I suffer wrong at the hands of people, and if that wrong cannot be righted, then spare me from the deep hurt by giving me the solace of Your wings. With You is the safe keeping of my life. Amen.

Saturday, June 6

AWAY FROM TROUBLE

Read Psalm 32:7

Thou art a hiding place for me, thou preservest me from trouble; thou dost encompass me with deliverance.

This passage does not mean to tell us that Christians live in a trouble-free world; but it does mean that those who have found God to be a loving Father are delivered from the deeper hurts of life, and because of the fact that they seek to live in obedience to His will, are spared many forms of trouble that would come to those who live carelessly. And even in the common troubles that come, and come to all, there is given a grace to accept them.

It is out of Your grace that I am spared so much trouble in this life! Often, I ask why it is that while misfortune falls upon those about me, I should be spared. But when I am face to face with trouble, gracious Father, teach me to lay myself in Your arms and trust in Your love. Give me the confidence that You will encompass me about with deliverance. Amen.

Unitarians, Universalists Vote to Unite

Merger of the American Unitarian Association and the Universalist Church of America "at the earliest feasible date" was approved 3 to 1 by local churches and fellowships in a nation-wide plebiscite.

Results of the voting were announced here by Dr. William B. Rice of Wellesley Hills, Mass., chairman of the Joint Merger Commission, which has been negotiating the union since 1955.

He said about 600 of a possible 930 churches and fellowships participated in the plebiscite, with 75 per cent approving the merger.

As a result of the voting, Mr. Rice explained, a plan of union will be presented at a joint conference of the two denominations in Syracuse, N. Y., Oct. 31-Nov. 2.

If the union plan is approved by both denominations, Unitarians and Universalists will be asked to ratify the merger in 1960. The proposed new body, to be known as the United Liberal Church, will unite some 105,000 Unitarians and 75,000 Universalists.

Says Lord's Prayer Has "Major Errors"

Claims by theologians that "major errors" appear in familiar translations of the Lord's Prayer have been corroborated recently by New Testament scholars, a Swedish theologian declared this month. He said evidence in support of their views has been found by experts engaged in translating the Dead Sea Scrolls.

Dr. Krister Stendahl, professor of New Testament at Harvard University Divinity School, Cambridge, Massachusetts, said the petition "Give us this day our daily bread," which Christians have prayed for centuries, should correctly be translated "Give us this day our bread for tomorrow."

In addition, he said, the Prayer's next petition, usually translated, "And forgive us our trespasses as we forgive those who trespass against us" should read "Forgive us our trespasses as we have already forgiven each other."

Dr. Stendahl told students and area ministers attending a lecture at the University of Michigan that the true translations were indicated by comparison studies of words and ideas found in the Gospels of Matthew and Luke, where the Lord's Prayer is attributed to Jesus, and in the Hebrew manuscripts found in the Dead Sea area of Palestine in 1948.

He also asserted that, contrary to Bible teachers' usual explanations, the term translated "bread for tomorrow" does not mean the physical requirements for food and other sustenance. Instead, he said, it referred to the "hoped-for apocalyptic feast which believers in the Messianic prophecies of the Old Testament devoutly hoped for in the consummation of the Kingdom of God."

Noting that this concept had been held by some theologians for years, he stressed that the Greek text itself in Matthew and Luke justified the translation "bread for tomorrow."

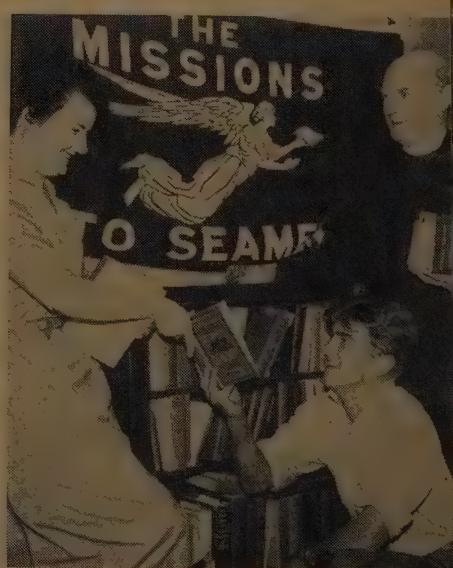
This "spiritualized emphasis" of the Prayer's fourth petition, he adde consistent with the view held b Qumran community which proc the Scrolls and is justified by similarities with the teachings o sus.

Actually, Dr. Stendahl declared supplication which Jesus was pr ing was substantially this: "Perm here and now to take part in the which has been promised to u the Kingdom of God."

Translators of the King James sion of the Bible, he asserted, sidetracked by a later passage in w Jesus admonished "Take no tho for the morrow."

Olsson Nominated

Dr. Karl A. Olsson has been n nated for the presidency of North College and Theological Semin Chicago. His name will be prese to the annual meeting of the Evan ical Covenant Church of America June. Dr. Olsson is now professo church history and literature at school. He is a regular columnist the LUTHERAN HERALD and is author of *Things Common and ferred,* published by Augsburg P lishing House.



ABOARD THE FLYING ANGEL—Before a flag of the Anglican Mission to Seamen, better known in the world's toughest ports as "The Flying Angel Mission," volunteer social worker Mrs. Audrey Paton hands a complimentary book to Seaman Maurice Simpson as the Rev. Clifford Train, Toronto waterfront parson, looks on. Equipped with library, galley, TV-dining room, and a screen altar, the "Angel" is a 40-foot trailer which dispenses mission materials in German, English, French, Dutch, Norwegian, Italian, Swedish, and Danish.
—RNS Photo

dule Drama Workshop

four-week summer Religious a Workshop, believed to be the of its kind in the United States, be held at Boston University, 15-July 10, under joint auspices School of Theology and School ne and Applied Arts.

ree concentrated courses designed ver all aspects of religious drama be offered with academic credit rt of the University's new grad- curriculum in religious drama, Harold Ehrensperger, workshop tor. He is associate professor of ion and the creative arts in the ol of Theology.

imaxing the workshop program be a Conference on Next Steps Religious Drama, July 3-6, spon- by the American Educational atre Association and the National ncil of Churches.

he three workshop courses are: osophy and Theory of Religious ma, led by Prof. Ehrensperger; cational Dramatics (creative dra- ics for children), by Dr. Winifred d, professor emeritus of North- ern University, Evanston, Ill., au- and founder of the Evanston dren's Theatre; and Acting and cting, by Robert Seaver, associate essor of speech and drama at n Theological Seminary, New k, and director of the Seminary's ma program.

NEW CROWN FOR POPE

Pope John XXIII has a new three-tiered crown, the gift of the people of his native Bergamo province.

It was to have been given to the Pontiff after his coronation last November, but the presentation was delayed when Church authorities suggested modifications and the Pope himself recommended other changes.

Originally designed to cost $10,000, the crown was finally finished at a cost of $5,000. Pope John requested that the difference be donated to charity.

Base of the crown is a silver band studded with pearls. The three tiers of gold are decorated with figures of saints and martyrs and embellished with 68 rubies. On top is a gold globe encircled by 16 emeralds, surmounted by a white gold cross with 30 diamonds.

—RNS Photo

"SATURDAY PALS" YEAR-ROUND FRIENDS—Two members of the "Saturday Pals" club, a Dayton, Ohio, church-sponsored group for physically disabled children, prepare a miniature home worship center under the guidance of their teacher and an assistant.

Lutheran—CSI Deadlock Broken

Representatives of the Church of South India and the Federation of Evangelical Lutheran Churches in India reached an agreement on the "historic episcopate" and the ministry, thereby breaking a deadlock which stalled union conversations between the two groups since 1956.

The Joint Theological Commission of both bodies unanimously adopted a statement declaring that "the presence or absence of episcopacy ought not in itself to determine the relationship of one Church with another."

"We do not hold that it is essential for the existence of the Church, or for the ministers and the Sacraments, or that God has bound Himself to grant through it greater blessing, authority or grace than through other forms of the Church's ministry," it declared.

Unity conversations between the CSI and Lutheran bodies in India were suspended in 1956 when the two groups failed to reach a common agreement on the historic episcopate. This refers to a system of bishops claiming to have been consecrated by others in an unbroken line from apostolic times.

Before 1956, representatives of the two groups had met together for theological discussions about once a year since 1948, the year after the CSI was formed by a merger of Anglican, Methodist, Presbyterian, Reformed and Congregational bodies.

At its meeting, the joint commissions advocated that Indian Lutherans and the CSI establish pulpit and altar fellowship, prepare a common catechism, draft a constitution for church union, and bring together local pastors from each group at regional conferences for doctrinal discussions.

Win Reporting Awards

Two Lutheran newsmen were honored when their papers received awards of merit here from the National Religious Publicity Council "in recognition of outstanding services rendered to organized religion through the pursuit of impartial journalism."

Made "Fellows" of the NRPC, entitling them to honorary life membership, were the Rev. Lester Heins, religion editor of the Toledo (Ohio) *Blade*, and Richard W. Cowen, writer and photographer for the Allentown (Pa.) *Morning Call*.

Mr. Heins is a pastor of the American Lutheran Church and Mr. Cowen is the son of a pastor of the United Lutheran Church in America, the Rev. Walter Cowen of Atonement Lutheran Church in Saugerties, N. Y.

LWR's First Shipment to Latin America

Lutheran World Relief made its first shipment to Latin America when five and a half tons of clothing were sent to Chile in March, it was announced by Carl F. Lorey, administrative secretary of the material aid agency of Lutherans in America.

The shipment by LWR included 105 bales of used clothing and 35 bags of used shoes that will be distributed among hundreds of poverty-stricken Chileans by Ayuda Christiana Evangelica, the country's recently organized interdenominational Protestant welfare agency.

Chile represents the first area of the world where Lutheran World Relief is sending supplies to help support a program designed solely to deal with endemic needs. Up to this time, LWR has only entered countries to alleviate temporary emergency situations.

Lutherans Going Modern

An estimated eight out of every ten churches being constructed by Lutheran congregations across the nation are contemporary in style, according to an expert on church building.

The Rev. Edward S. Frey of New York also reported a growing awareness among church building committees that "style is a result rather than a starting point" in church architecture.

He spoke at a seminar on "Building for the Church," held in connection with a fine arts festival sponsored by Lutheran Brotherhood.

The term "building committee" is really a misnomer, said Mr. Frey, who is executive director of the Department of Church Architecture, United Lutheran Church in America.

This is because the best church building committee doesn't design and doesn't build, he explained. The business of such a committee, he said, is to "analyze the program of the congregation in all its parts, take a good long look at itself, and then write out a description and evaluation of the program. Then it is the job of the architect to interpret the program."

Mr. Frey said buildings are tools, not ends in themselves. He added that it is the job of the congregation building committee "to describe the work the tool is to do and it is the architect who gives it form and keenness for the work of the church."

80 Out of 167 . . . Integration Reported

Eighty out of 167 Lutheran churches in the greater New York City metropolitan area replying to a questionnaire said their congregations are interracial.

Fifty others reported they are willing to be integrated but are not because of their homogeneous neighborhoods. Another 37 replied they are not interracial and gave no indication of their interest or lack of interest in becoming integrated.

The survey was conducted by the Lutheran Welfare Council of New York. Affiliated with the council are six Lutheran bodies: United Lutheran, Missouri Synod, Evangelical Lutheran, Augustana Evangelical, United Evangelical, and American Lutheran.

It said that questionnaires were sent to 305 Lutheran churches in the metropolitan area, including congregations not affiliated with the council, and 167 replies were received.

The council noted that among the 138 congregations failing to answer are a number "known to be interracial in fact and in interest." These churches could not be included in the report because they had failed to reply.

The survey covered New York's five boroughs, and the counties of Rockland, Westchester, Nassau and Suffolk.

WHO IS OUR NEIGHBOR?

Milwaukee pastors of the Lutheran Church—Missouri Synod will ask changes in the church's catechism to stress the equality of the races at the synod's triennial meeting in San Francisco June 17 to 27.

One catechism question asks: "Who is our neighbor?" The present answer is "Our neighbor is every one of our fellow men." The revision would change this answer to: "Our neighbor is everyone regardless of his nationality, race, color, age, station in life, or attitude toward us."

Of the 80 integrated church[es] are predominantly white, six [are] Negro, and one mainly Chinese[;] other five are more racially mix[ed].

Seventy-seven of the integrated [con]gregations reported that their S[un]day schools also are interracial.

The 80 congregations have in[their] membership whites, Negroes, [Puerto] Ricans, Chinese, Japanese, Indones[ians] and American Indians, in that [order] quency. One congregation has 2[0] tionalities in its membership; an[other] has 22.

The council said that "several" [pas]tors responding to the survey said [they] objected to the word "integrat[ion]." They said its very use "smacke[d of] race consciousness and segregati[on]."

Lutheran Named Ambassador to Bolivia

A Lutheran has been appointed [am]bassador to Bolivia by President E[isen]hower.

The nomination of Dr. Carl [A.] Strom of Decorah, Iowa, was [con]firmed by the Senate on April 8. [He] succeeds Philip M. Bonsal, who is [now] Ambassador to Cuba.

A career diplomat, Dr. Strom jo[ined] the Foreign Service in 1935 and [has] served at posts in Canada, Switzer[land] and Mexico. After a term as For[eign] Service Inspector for the United St[ates] he was assigned to the American [Em]bassy in Korea as Counselor.

On October 11, 1956, he was [ap]pointed Ambassador to Cambodi[a], position which he has held to [the] present.

He has been a member of G[ethsemane] Lutheran Church, a congregation [of] the American Lutheran Church, [in] Washington, D.C. since 1941.

A graduate of Luther College, [De]corah, Iowa, Dr. Strom also holds [an] M.A. from Oxford University, [Eng]land, and earned his Ph.D. at the [Uni]versity of Illinois.

At the time of his entrance into [the] Foreign Service he was professor [of] mathematics and registrar at his [alma] mater, Luther.

Dr. Strom is the son of a pasto[r of] The Evangelical Lutheran Church. [He] is married to the former Car[ol] Sperati, who also grew up in an [Ev]parsonage.

ario Student entre Dedicated

"Lutheran Student Centre" for its at the University of Western io was dedicated April 1 in Lon- Ontario. The centre is a house over by the Division of Student e of the Canadian Lutheran il a year ago. Since then it has as meeting place for various ac- s of Lutheran students. Overseas nts, from India, Malaya, and h Guiana, have also been living

akers at the dedication ceremony led Dr. G. O. Evenson of Lu- Theological Seminary, Saskatoon, and the Rev. Otto A. Olson, Jr., man of the Division of Student ce. The Rev. Delton Glebe, Wa- Ont., officiated at the dedica- The Rev. John A. Vedell directs nt activities at the centre.

is new centre is to become a part he proposed Lutheran Campus dation of Ontario in the fall.

ner Academy Set

ie twentieth Luther Academy will eld at Wartburg Seminary, Du- ie, Iowa, July 14 to 23. Speakers include Dr. Otto A. Piper on a stian appraisal of money; Dr. Ger- Ottersberg on Toynbee's *Study History;* Dr. A. Nixon Weather- on psychiatry and religion; Har- Spitznagel on architecture; Dr. olas V. Riasanovsky on faith and ry; Willmar L. Thorkelson on the ch in the news; Dr. Bernard J. n on I John; Dr. Joseph Sittler reaching; and Regina H. Fryxell liturgy. Further information may secured from Dean William D. g, Wartburg Seminary.

nadian Nurses Organize

he first Lutheran Nurses Guild Canada has been organized in Re- Sask. National executives present the occasion were Miss Carola land, executive director, and Dea- ss Olive Hanson, field secretary. ers of the guild represent the ustana Lutheran Church, Luther- Church — Missouri Synod, and rican Lutheran Church. The Rev. s Nordmark is advisor.

After fourteen years of preaching . . .

Allen Lee Ordained

Allen V. Lee, who has spent 14 years as a wheel chair evangelist for The Evangelical Lutheran Church, was ordained into the Lutheran ministry on May 3.

The ceremony at East St. Olaf Church, Hayfield, Minn. was conducted by Dr. Elmer C. Reinertson, president of the Southern Minnesota district. Taking part in the service was Dr. J. C. K. Preus, former ELC Parish Education director. The parish pastor who confirmed and married Mr. Lee, Dr. Preus delivered the ordination sermon.

A native of Rock Dell (Stewartville), Minn. Lee is a 1930 graduate of Luther College, Decorah, Iowa. For three years (1930-33), he taught high school classes and coached athletics at Garretson, S. D. He was credit manager of the Ericksen Clinic, Sioux Falls, S. D., until he entered the seminary in 1935.

Lee was stricken with polio in 1938 while a senior at Luther Seminary, St. Paul. He received treatment for his illness at hospitals in Rochester, Minneapolis, and Warm Springs, Ga., improving enough to return to Luther Seminary in 1940 and graduating the following year. He received further personal treatment from the late Sister Elizabeth Kenny in Minneapolis, and now has the use of both arms, though his back and legs remain paralyzed.

As an ELC evangelist, Lee has traveled extensively throughout the U. S., driving an auto with specially-built hand controls. His wheel chair sermons emphasize faith to bring victory over physical limitations, and he is popular with children and young people. He will continue in his present evangelistic position.

EXPECTANT MOTHERS SAFE

Five expectant mothers who sing in the senior choir of the Lutheran Church of the Good Shepherd, Minneapolis, say they feel more secure in the choir than at home.

Among the other members of the 55-voice choir are three physicians and three nurses.

BEFORE SENATE SESSION—The Rev. Hensel E. Hendrickson, left, pastor of the ELC parish at Kennsett, Iowa, chats with the Rev. Fredrick Brown Harris, U.S. Senate chaplain, before Pastor Hendrickson opened an April session of the Senate with prayer.

Lee and his family make their home on a farm near Hayfield, Minnesota, where they raise purebred sheep. Mrs. Lee is the former Helen Carlson of Halstad, Minn., his nurse while receiving Kenny treatment. They have a son and a daughter.

The story of Lee's struggle with polio has been featured in a book, *My Soul More Bent,* by Melva Rorem, published in 1948.

JUC Works Out Merger Details

Legal and technical problems involved in the formation of The American Lutheran Church were ironed out at a meeting of the Joint Union Committee of the three merging Churches at Blair, Neb., this month.

The 27-member committee agreed that The American Lutheran Church will operate under a unified budget and that all assets of the three bodies, estimated at $125,000,000, would be turned over to the merged organization. Combined budgets of the three merging Churches this year total about $15,500,000.

In other actions, the joint committee referred to its Subcommittee on Inter Lutheran Relations the possibility of inviting foreign theologians to lecture at seminaries of TALC, and reaffirmed its desire to co-operate with four other Lutheran denominations which also are merging.

Colleges

Camrose College Plans University Affiliation

Preliminary arrangements have been made for the affiliation of Camrose Lutheran College, Camrose, Alberta, with the University of Alberta. It is hoped that the process can be completed by September, 1959. Affiliation with the university will give Camrose College the equivalent of the final two high school years and two years of senior college. (In Alberta grade 12 serves as university matriculation year.)

The one remaining qualification is procurement of a qualified faculty. Teachers of junior college courses must possess master's degrees. According to the Rev. C. E. Lund, president of Camrose, two of the six essential teachers are now meeting this requirement, and every effort is being made to secure qualified teachers for the other departments, which include English, history, physics, mathematics, biology, and French.

The college hopes to include music and business education in its stepped-up program, too, although this is not required for affiliation.

The new junior college building, pictured on this page, houses nine classrooms (including a well-equipped chemistry laboratory), a library, administrative and staff offices, and a faculty commons room. Cost of the structure, furnished, will be under $220,000. It is expected that pledges to the CLC Fulfillment Fund and the ELC College Advance, with other gifts, will erase the debt of about $90,000 by the end of next year.

Enrollment at the school this year is a record 172. With the addition of junior college courses, this figure is expected to go above 200 next year.

Will It Be PLU?

Pacific Lutheran College is one step away from adopting its original name of Pacific Lutheran University as a result of action taken recently by its board of trustees.

As its annual spring meeting the board voted that the university name, which is still on record in the state capitol at Olympia, be adopted as the official name of the institution.

The board also drew up a revised constitution, articles of incorporation and by-laws. Under the new articles, if adopted, the board will be known as the Board of Regents.

Final ratification of the revised set-up and of the name, Pacific Lutheran University, is up to the Pacific Lutheran College Association which meets on campus June 10.

Boys' State Delegates

Marlin Fjelland and Stanley Ellison, juniors at Augustana Academy, Canton, S. Dak., have been chosen as delegates to the 1959 Boys' State Convention on the campus of Northern State Teacher's College, Aberdeen, S. Dak. from May 31 to June 6.

This new building erected recently at Camrose College makes the development of its expanded curriculum possible.

Scholastic Recognition

Highest academic recognitio won by 27 students at St. Ola lege last month with election Beta Kappa, the nation's olde most respected honorary sch fraternity. The honored group in 18 students from Minnesota, from Iowa, two from Wisconsi one each from South Dakota, Dakota, New Jersey, and Illinoi

The new members were initia a formal program at which th Beta Kappa oration was deliver Dr. Ernest J. Simmons, profess Russian Literature at Columbia versity. Dr. Simmons also deli the address at the Honors Day vocation at St. Olaf.

Churches

San Diego, California — Claire Church, the Rev. Clifford O. La pastor, is observing its fifth annive during May. Baptized membersh the parish is now 950.

Elk Mound, Wis.—Ground-brea services were held in April for a $25,000.00 Sunday school buildin Elk Mound Church, the Rev. H De Boer, pastor. The new constru will have modernistic ranch type a tecture and will include nine rooms as well as a basement asse room.

Morden, Manitoba—Christ Chu the Rev. Robert H. Fedde pastor cently dedicated a new parsonage. Rev. Clarence Solberg, regional d tor of Home Missions, conducted dedicatory rites. Christ Church Home Mission congregation 2½ y old.

Rockford, Illinois — The Luth Church of the Good Shepherd, Rev. Murley A. Severtson and the E. G. Burtnes, pastors, recently b ground for its new church. This ele year-old parish now numbers 1318 tized members. The new church contemporary design will seat 480 the nave and more in the balcony overflow room. Total cost is expe to be about $225,000.00.

San Francisco, California — Tri Church, the Rev. Chas. E. John pastor, celebrated its sixtieth anni sary last month. Speaker at the F val Service on Sunday morning

SOTA PARISH UNIT—The new parish education unit shown (see front cover) licated this month by First English Church, Alexandria, Minn., the Rev. Oliver astor. Dr. A. E. Hanson, president of the Northern Minnesota district, conducted icatory rites and preached at the festival service. The new $150,000 brick build- vides classroom space for 300 children at one session, as well as enlarged narthex shen facilities. The main church was dedicated in 1950.

aylerd Falde, president of the nia District. Trinity Church, d by Dr. E. M. Stensrud in represents the first all-English n work of the Norwegian Lu- Church in America.

ley, Minn.—St. Philip's Church, v. M. A. Egge, pastor, is cele- its first anniversary this month. ongregation, organized in May, with 255 members, now num- nore than 600.

ncer, S. Dak.—St. Matthews h celebrated a Service of Mort- Burning following a recent morn- orship.

tle, Wash.—Bethel Church, Dr. O. Pederson, pastor, recently ground for its new $200,000 n. The congregation, organized 50, has 1200 members at present. new church is the second unit church's over-all plan. The next vill be an educational building.

gene, Oregon—Our Redeemer h, the Rev. H. J. Westberg, pas- ecently broke ground for a Sun- hool wing which will be added church plant. The new construc- vill consist of 14 classrooms and ial hall. The first unit of this gation was built in 1952. The gation now numbers 500 mem-

cago, Ill.—Hauge Church, the Sven J. Thompson, pastor, re- cently dedicated a new parsonage. The new home for the pastor's family is the first unit in an anticipated build- ing project which will include a future educational unit and new church.

People

The Rev. P. L. Mork, formerly pastor in Clarkfield, Minn. is now serving Bethany and Hauges Churches in Windom, Minn.

The Rev. A. L. Rustad, formerly pastor of First Church, Faribault, Minn. for more than 25 years has retired from the active parish ministry. He is living in Faribault, Minn. and plans to do some interim pastoral work.

The Rev. Louis C. Smith has left his parish in San Clemente, Calif. and is now in Minneapolis to begin a new home mission congregation in the Edina-Southdale area.

The Rev. Joseph L. F. Huseth has resigned from the Leganger and Wood Lake congregations at Toronto, S. Dak., and accepted a call to the new home mission church to be established in the Centennial Acres area of Denver, Colo. He will begin his new work July 1.

Two new staff members have been added to Bethlehem Church, Portland, Ore. **Miss Jule Ann Hendrickson,** a graduate of Concordia College, Moorhead, is serving as office secretary, organist, and choir director. **Miss Marlayne Johnson,** a graduate of the Seattle Lutheran Bible Institute, is serving as parish worker. The Rev. Reynold F. Wilson is pastor of Bethlehem Church.

The Rev. John F. Nelson, formerly pastor of St. Matthew's Church, Spencer, and Christ Church, Salem, S. Dak., was installed recently as associate pastor of First Church, Brookings, S. Dak. The Rev. Archie Madsen is the senior pastor.

The Rev. Robert L. Johnson who formerly served on the Tanganyika mission field is now serving as pastor of Grace Church, Ridgecrest, Calif.

The Rev. Thomas A. Knudson is serving as the interim pastor at St. Paul Church, Elk Point, S. Dak.

Changes of Address for ELC Pastors

Carroll N. Anderson, 7831 S. Sepulveda, Los Angeles 45, Calif., 5-15-59

Richard L. Combs, Chaplains School, Ft. Slocum, New York, 4-30-59

David Granskou, 73 Wheat Sheaf Lane, Princeton, New Jersey, 4-29-59

Obert Hoven, Osage, Iowa, 5-25-59

Alton O. Johnson, Hdqs. and Hdqs. Co., 2nd USAMC (M), Ft. Carlson, Colo., 5-3-59

Laurel O. Johnson, Mission Lutherienne, Fort Dauphin, Madagascar, 4-13-59

Thomas I. Lee, 3037 Grand Ave. S., Minneapolis, Minn., 4-29-59

M. E. Nesse, 8608 Idlewood Drive S. W., Tacoma 99, Wash., 4-30-59

C. B. Runsvold, Richville, Minn., 5-15-59

Murley A. Severtson, 1618 Huffman Blvd., Rockford, Ill., 4-15-59

S. J. Thompson, 1617 N. Avers Ave., Chicago 47, Ill., 4-17-59

H. O. Urness, 1960 Thornton St., Riverside, Calif., 3-1-59

T. S. Severtson, Marine Corps Air Facility, Santa Ana, Calif., 4-15-59

O. R. A. Tollefson, Rt. 1, Box 93C, Moses Lake, Wash., 4-1-59

Newly Ordained . . .

C. LeMont Carlson, Brinsmade, North Dak., 4-15-59

Church Library
WORKSHOP

for church library committees, staff members, church leaders and others interested in church libraries. No credit given or prerequisites necessary.

Folke Bernadotte Memorial Library
GUSTAVUS ADOLPHUS COLLEGE
July 10-11, 1959

For further information write:

Dr. Wendell Swenson, Director
1959 Summer Session
Gustavus Adolphus College
St. Peter, Minnesota

Preaching Missions—June

A. H. Mjorud:

7-11 Renton, Washington
Albert Erickson, Pastor

14-21 Ferndale, Washington
Stanley Williamsen

Want Ads

Rate: $1.00 a line, minimum charge $4.00

Exceptional buy—Hall pipe organ 18 manual ranks, 3-16 ft. pedal sets, chimes. Practically new all-electric, 3 manual draw knob console, fully coupled and combinations. Pitman chests. Now playing. Avail. June 1. Pipe Organ Sales & Service, Rt. 3, Excelsior, Minn.

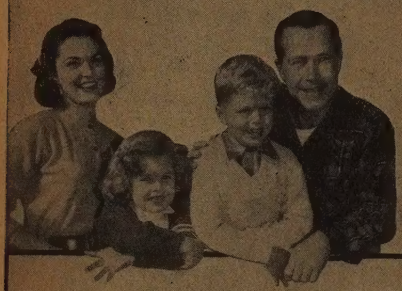
For sale—At reasonable prices: communion set, pulpit, altar ring 9 feet across, altar 5½ feet long, dark red velvet hanging above altar, 2 collection plates, 25 double folding chairs, 12 wood folding chairs, 15 steel folding chairs. Contact Mrs. Hjalmer Larson, Wendell, Minn.

Announcements

South Central Dist. WMF, June 2-4, Decorah, Iowa.

Wanted: NT volumes of "Lutherstiftelsens Bibelværk: Bibelen med Forklaringer." O. M. Bratlie, Concordia College, Moorhead, Minn.

Lutheran Mutual's Family Plan



now makes available . . .

Assurance of Insurance for your future children

At Lutheran Mutual, we believe that everyone is important. For that reason our Family Plan was designed in such a manner that individual policies could be written to fit the particular needs of each family member.

For the same reason we are now emphasizing that you guarantee the insurability of your future children. This new feature of the Family Plan assures parents that a policy may be written on a newborn baby -- REGARDLESS OF HEALTH and without evidence of insurability -- between the fifteenth day and the third month after birth.

This agreement is now available in most states and it is of particular advantage to young Lutheran families. We suggest you call your nearest Lutheran Mutual representative or write to the Home Office for a complete explanation of this new feature.

Lutheran Mutual
LIFE INSURANCE COMPANY
Home Office • Waverly, Iowa

Tourist visitors to Estes Park, Col
vited to worship at Mount Calvary
Church on 1st St. and Guggwat 6
services are conducted at 8:30 a
a.m. with Sunday school at 10:00
lowship coffee-hour, 9:30-11:00
tourist information write: Rev. L.
Box 843, Estes Park, Colo.

Parish Conservation Se

**The merits of the propositions a
below have not been investigated
Parish Conservation Service assume
sponsibility in the matter. Send
and communications to: The Parish
vation Service of The ELC, 422 So
Street, Minneapolis 15, Minnesota.
to ad number when inquiring.)**

FOR SALE

Farms

160-acre farm, cent. Minn. 4
house. About 110 acres in field, b
timber pasture for at least 50 cattle.
good town and Lutheran church; sch
service, black top road. $65 per acre
can be arranged.

Homes

2 bedroom dwelling with 2 bat
reation room with kitchen. Possessi
mediately. Located near public scho
a Lutheran college. S. Dak. town.

Businesses

Hotel in NW N. Dak. near oil fiel
be used as hotel and barber shop c
tion. 15 rooms. City water system.
retiring due to age and ill health.

Welding and general repair shop
sell at a sacrifice—ill health. In W

FOR RENT

Homes

Modern farm home, 2 mi. from go
theran community. SW Minn. Wou
to hire husband on part time basis
for retired or semi-retired couple.

3 room, 2nd floor apt. Private en
On busline. S. Mpls.

2 girls desire 2 roommates to share
pletely furnished apt. in S. Mpls.
ages 23-25. Available June 1.

Big Timber
BOY'S CAMP
ON WEBB LAKE AT
Hackensack, Minnesota

For 8 weeks this summer, June 20-Au
15. For boys 8 to 14 years of age. We
rates $30.00. This camp is dedicate
the betterment of the physical, me
and spiritual needs of the boys we se
It has modern dormitory, kitchen and
reational facilities. We offer all land
water sports. Nature lore, overn
camping, crafts, and tutoring—if desi

For further information write to
Ruben Rogness, Director
Royal, Iowa
After June 1st, Hackensack, Minn.

POSITIONS WANTED

garten teacher, middle aged, Lu-
.E. degree, 8 yrs exp. in present
wishes a change in job. Milwaukee
615-8D

r, female, age 50, B.S. degree in
, wants work in Christian institution
th of Aug. Perfect health. Exp. as
n children's home. 615-9D

n desires to be nurse-companion to
erly person or persons in their home.
n. Area not important. 615-10D

r school graduates desire work for
as waitresses or general help in
camp, resort or home. 615-11D

man with Ph.B. degree, art major
ogy minor, wants teaching position
lary school. Prefer Minn. 615-12E

old male, Lutheran college student
ike full-time work in urban area.
like church work or youth work,
ther responsibilities would be ap-
615-13E

r man exp. in photography desires
ient with photographer. All own
nt including Rollio Camera. All
y qualifications for such position in
rea not particular. 615-14E

HELP WANTED

Mpls Lutheran church needs a
615-15F

ime housekeeper and companion de-
r 2 elderly ladies in midway St.
utheran preferred. 615-16F

ly couple needs housekeeper. Modern
rivate bath. Near bus and church.
615-17F

ekeeper wanted for 3 adults on Minn.
Modern home. Would like to hire
less than 6 months. 615-18F

fied, consecrated Christian teachers
in Lutheran Christian Day Schools—
kindergarten-9th; teaching and ad-
ation positions open. 615-19F

Mpls working mother with 2 children
yrs and 3 mos. desires woman or
helper, to live in. Board, room and
wages. Living qtrs could be arranged
ther with child or for couple if wife
baby sit for fee or rent; however,
nt toward utilities would be expected.
off. Lovely, new home. 615-20F

ectable, middle aged woman to keep
on modern S. Dak. farm for 2 adults.
eferences when applying. 615-21F

h Sunday listen to

"Lutheran Vespers"

ducted by Pastor Harry R. Gregerson
of The Evangelical Lutheran Church.

0 p.m. KSOO	7:30 p.m. WLS
KWLC	8:00 p.m. KHVH
WISV	9:00 p.m. WNAX
0 p.m. WJMC	
KTRF	9:45 p.m. KSPR
5 p.m. KFBK	10:30 p.m. WCCO

rt wave: 10:30 p.m.—HCJB
ster Band 16-19-25-31-49)
Clip this as a listening reminder!

Rose Point Thank You's

Rose-patterned notes to carry your warmest expressions of thanks. Or give a box to the bride-to-be for her most special thank-you notes. There are 24 notes in a box—8 each printed in lavender, minty green, pastel pink—highlighted with glitter. French-fold style. With a Scripture verse on each. Envelopes.

$1.00

"Graceline" Napkins

"Miniature" Napkins. 5" square, 10" unfolded. 30 napkins in cellophane package.

No. 253—charcoal and bronze floral.
25c a package

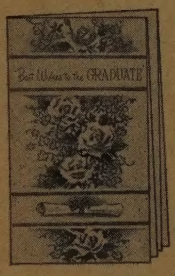
No. 250—pink, rose and dark green floral.
25c a package

No. 517—Provincial. Regular size napkin, unfolds to 13½" square. White napkin with border design in brown, green and silver. 50 napkins in cellophane-wrapped package. **50c a package**

No. 250

No. 517

No. 253



No. 15H5709
15c

No. 15H5718
15c

Graduation Day Folders

Few days are so important as Graduation Day. Remember your young friends with a beautiful card, made more meaningful by the Scripture text within.

No. 15H5709—"Best Wishes to the Graduate"

No. 15H5718—"Graduation Congratulations"

15c each

Natural Wood Plaques

Lovely natural wood plaques featuring a friendly Christian thought with an attractive, colorful illustration. The plaques have a burned-wood edging with an overall soft-lustre varnish finish. Perfect for the children's room, play room, nursery or Sunday school. Size 8x4 inches. Boxed.

PL52—The Lord is my Shepherd
PL54—Jesus loves me **50c each**

Augsburg Publishing House, Minneapolis 15, Minnesota

A JUL 59
PACIFIC LUTH THEOL SEM
LIBRARY
2770 MARIN AVE
BERKELEY 8 CALIF

BOOKS are PLEASANT

Vacation Companions

CARAVAN FROM ARARAT

BY JAMES P. TERZIAN

The plodding trip of a dirty little tramp steamer from the eastern Mediterranean to New York with its human cargo is the setting. Greek, Turkish, and Armenian immigrants people it . . . as well as a disillusioned Yankee missionary running away from his post in a remote, backward Turkish community. When the vessel reaches New York, there's a new life ahead not only for the immigrants, but even for the apostate New Englander who thought commoners were beneath him.

$3.50
Code 31-830

APRIL HARVEST

BY LILLIAN BUDD

An orphan at seventeen, Sigrid Christianson inherits only the courage of her forebears, whose Viking ring she wears. How she builds a life of her own, ripens into womanhood, gathers strength and growing security from the warm friendships around her, finds rewarding love, is a tender story.

$4.50
Code 31-183

TARIRO

BY A. H. ALBREKTSON

Zapera, a Tanganyikan farm girl orpha
treachery in a world of primitive and a
superstition, has the courage to seek a
new freedom and Tariro (hope) by atten
mission school. A fascinating account of a
primitive world sets the scene for Zapera'
through, but the bigotry and social cust
must deal with have their prototypes in a
tieth-century humanity.

Co

JUNIOR MILER

BY L. A. KEATING

Andy Mason's junior year in high school be
nightmare of major setbacks. Andy wants
to set a record for the mile run, but when
into trouble and is suspended he almost lose
Courage and help from friends makes his
come true. Best for boys 12 to 16.

Cod

THE THORN OF ARIMATHEA

BY FRANK G. SLAUGHTER

The moving story of Veronica, who wiped Christ's face as He bore the cross to Calvary, and of the Roman doctor-centurion who loved her. Ranging from Palestine to Rome to Britain, it is a sweeping narrative that brilliantly re-creates an exciting period of Christian history.

$3.95
Code 31-7494

DEAR AND GLORIOUS PHYSICIAN

BY TAYLOR CALDWELL

A mighty, sweeping novel of the young Greek physician whose search for knowledge of an Unknown God carried him from the decadent court of Tiberius Caesar to a glorious new life of St. Luke.

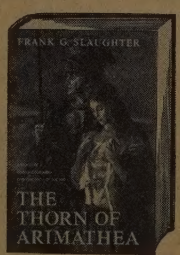
$3.95
Code 31-1672

BOOKS AND BEAUX

BY ROSEMAE W. CAMPBELL

The exciting times Sue has as a librarian with
mobile in isolated New England could ne
equaled in a safe and formal city job. But Su
all her ingenuity taxed as she fights a sly camp
scuttle the bookmobile service. Best for ages 12

Co



AUGSBURG PUBLISHING HOUSE, 426 South 5th Street • Minneapolis 15, Minnesota

.... Caravan From Ararat, $3.50
.... Tariro, $3.00
.... The Thorn of Arimathea, $3.95
.... Dear and Glorious Physician, $3.95
.... April Harvest, $4.50
.... Junior Miler, $2.95
.... Books and Beaux, $2.95

(Please include 10c for the first dollar, and 5c for each additional dollar or major fraction thereof for postage and handling.)

I enclose $_____ Charge ☐

Name_____

Address_____